A

Standard of Righteousneſs

lifted up unto the Nations, and an Enſigne of Grace unto the People.

But the Flagge of Defiance againſt *Antichriſt*, and all his Meſſengers and Miniſters, who are under his power and pleading for it, for terme of life.

All which are held forth in a plain anſwer unto *Leonard Letchfords* Quæry Concerning Perfection and keeping of Gods Law and Commandements, which may ſerve for the univerſal good, and ſatisfaction of all people who are yet unſatisfied in theſe weighty matters in this Book inſerted.

With a teſtimony concerning the natural man, who cannot keep the Law nor Commands of God.

Alſo an Invitation to all people to come unto the Fountain of Living Waters, from whence they have been driven.

Alſo a teſtimony concerning the ſpiritual man, in whom the Law of God is fulfilled, and the Commands of Chriſt kept.

Alſo the way to the Kingdome of God in ſhort held forth to all who are willing to enter therein.

Alſo the difference between the true Goſpel and the falſe truly ſtated.

With 24 Quæries for *Leo. Letchford* of *Burſt-pier* point, in the County of *Suſſex*, to be anſwered by him, by plain Scripture, as I have anſwered his.

Given forth this 13th. day of the 8th. Moneth 1663, by a follower of the Lamb thorow many tribulations, whoſe Name is

AMBROSE RIGGE.

UNIVERSITY LIBRARY
23 NO
1912
CAMBRIDGE

When the enemy ſhall come in like a flood, the Spirit of the Lord ſhall lift up a ſtandard againſt him. Iſ. 59. 19.

Printed in the Year 1663.

16-562

Gentle and Courteous Reader :

IN this ſmall Book is many weighty matters laid down to thy ſerious conſideration, even the things which belongs to thy eternal peace with God; therefore be not raſh nor haſty to judge of any thing herein, which may be above thy capacity, but wait in that meaſure of the gift of grace which God hath beſtowed upon thee, that it may lead thee in the path of righteouſneſſe; ſo will theſe heavenly myſteries be unfolded unto thee: and if in any thing thou be contrary minded, God ſhall reveal even this unto thee; for he revealeth ſecrets, and the light dwelleth with him. And as no man knows the things of man, ſave the ſpirit of man, that is in him; ſo no man knows the things of God, ſave the ſpirit of God. Therefore if thou wouldſt know whether theſe things in this little Volume, be of God or no, return to the manifeſtation of Gods Spirit, which he hath given to thee to profit withal; this will be as the Key of David *unto thee, and will open unto thee theſe things, and no man ſhall ſhut them from thee; but if this ſhut them from thee, no man ſhall open them to thee: Therefore unto this I recommend thee, and remain*

Thine to ſerve in love

AMB. RIGGE.

23 NO 1912 CAMBRIDGE

A Standard of Righteousnesse lifted up to the Nations, and an Ensigne of Peace unto the People.

IN *the beginning God made man upright*, Eccl. 7. 29. *perfect and compleat in his owne Image*, Gen. 1. 26, 27. which was righteousnes and true holines, and gave him divers Commandements, and also power to keep and observe them, while he stood in that perfect image in which he was created; who in that state was a Son of God, and Heir of Life, and had the Tree of Life freely given him to be his food, that he might live for ever. But out of that state the Serpent led him to sin and break Covenant with God, whereby he lost that perfection of holinesse in which he stood compleat, while he kept Covenant with God. And also was dispossessed of that power by which he kept the Commands of God; and so all his posterity died in him from that power and perfection of holinesse in which man was created, and fell into Satans Kingdome, which is sin and imperfection; and so were (and alwayes have been) led captive at his will into many noysome lusts, which hath drowned thousands in perdition. *But as in Adam all died, so in Christ shall all be made alive.* 1 Cor. 15. 22.

This glad tydings of Life, Salvation and Redemption, was general to all Mankind without respect of persons, who would hear and obey him, by whom God in his eternal purpose would restore man into his first estate (*viz.*) by Christ the second *Adam*, according to his word by *Isaiah* the Propet, who said that Zion should be redeemed through judgement, and her Converts with righteousnesse, *Isa.* 1. 27. And also said he would restore her Judges as at the first, and her Counsellors as at the beginning, and afterwards she should be called the City of Righteousnesse, the faithful City, *verse* 26. This was the first promise of mans restoration into that perfection of holinesse in which he was created,

And

And he propheſied of the Coming and Kingdome of Chriſt, and ſaid it ſhall come to paſſe in the laſt dayes that the Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains: And many people ſhould ſay, Come and let us go up to the Mountain of the Lord, to the Houſe of the God of *Iacob*, and he will teach us of his wayes, and we will walke therein. *Iſa.* 2. 2, 3. And the ſame Prophet cried unto the houſe of *Iacob*, and ſaid, Come let us walke in the light of the Lord, *Iſa.* 2. 5. Here was the way of God, which was his Light, propheſied of, to lead man again to God, from whence he was fallen, which afterwards came to lead the Iſrael of God in all his wayes, as hereafter I ſhall fully declare.

Yet nevertheleſſe the ſame Prophet ſaid, Chriſts Kingdome ſhould be a Tabernacle, when the Lord had waſhed away the filth of the Daughter of *Zion* by the Spirit of judgement and burning, *Iſa.* 4, 4, 5, 6. yet the ſame Prophet ſaw in a Viſion the ſtubborneſſe of many, to their own deſtruction, and ſaid they would make their hearts fat, and their ears heavy, and would not hear; and ſhut their eyes, leaſt they ſhould ſee, until their Cities was waſted without inhabitants, and their houſes without men. *Iſa.* 6. 10, 11. But ſaid in it there ſhould be a remnant, which ſhould be as a Teyle Tree, or as an Oake, whoſe ſubſtance was in them when they caſt their leaves; ſo the holy ſeed ſhould be the ſubſtance thereof, *Iſa.* 6. 13. which afterwards was fulfilled; for Chriſt the holy ſeed was after, in the remnant that was ſaved; as the ſubſtance remained in the Teyle Tree or Oake, when their leaves was caſt. This was alſo a certain teſtimony of the Son of God, who was ſet for the fall and the raiſing again of many in *Iſrael*, *Luke* 2. 34. who was to be manifeſted in man, to reſtore him to his firſt eſtate, as the Apoſtles at large afterwards witneſſed.

The ſame Prophet alſo propheſied of the birth of this Second *Adam*, and of his Kingdome and Government, *Iſa.* 9. 6, 7. And ſaid the remnant of the houſe of *Iacob* ſhould no more ſtay upon him who ſmote them, but ſhould ſtay upon the Lord the Holy One of *Iſrael*; and ſhould return unto the mighty God, *Iſa.* 10. 20, 21. as afterwards it came to paſſe. And again he teſtified of the peaceable Kingdome of Chriſt, wherein the earth ſhould be filled with the knowledge of God, as the waters cover the Sea, *Iſa.* 11. 1, 2, 3, 4, 5, 6, 7, 8, 9. which ksowledge came afterwards to be received by the Light which God had commanded to ſhine in their hearts, who was witneſſes of the ſame, 2 *Cor.* 4. 6. by which the light of the knowledge of the glory of God was received in the face of Ieſus Chriſt.

Again, the Lord by the Prophet called every one that thirſted to drink freely of the waters of Life, without money and without price, and called many to repentance, *verſe* 6. and ſaid, Let the wicked

wicked forſake his wayes, and the unrighteous man his thoughts, and let him returne unto the Lord, and he will have mercy upon him, *verſe* 7. Here was the promiſe of mercy unto man, if he forſaked his unrighteous wayes and thoughts; and to no other, as afterwards was teſtified, *Prov.* 28. 13. and ſurthermore the Prophet declareth the glory of the true Church, and ſaith, the Gentiles ſhall come to her light, and Kings to the brightneſſe of her riſing, *Iſa.* 60. 3. which was afterwards fulfilled.

All which propheſies was the univerſal love of God in Chriſt Ieſus to Mankind, for his reſtauration into that Image and perfection of holineſſe in which he was created; ſo that all who received him when he came to be manifeſted to them, he gave power to become the ſons of God, and heirs of life, *Iohn* 1. 12.

And *Ieremiah* alſo propheſied of the ſcattered flock of the Lord, whom the wicked Paſtours of Iſrael had deſtroyed. And the Lord ſaid I will gather the remnant of my Flock out of all Countries whefe they have been driven, and will bring them again into their fold, and will ſet one Shepherd over them which ſhall feed them, *Ier.* 23. And in his dayes *Iudah* ſhall be ſaved, and *Iſrael* ſhall dwell ſafely, and this is his name whereby he ſhall be called, the Lord our Righteouſneſs, *ver.6.* And they ſhall no more ſay the Lord liveth which brought the children of *Iſrael* out of *Egypt*, but the Lord liveth which brought the ſeed of the houſe of *Iacob* out of the North Countrey, and out of all Countries whither he hath driven them, *verſ.* 7,8. All which the Lord ſpoke by way of Prophefie, that he would reſtore *Iſrael* his people into unity with him, which could not poſſible be untill he had finiſhed tranſgreſſion in them, which was the firſt cauſe of ſeparation from God and the glory of his power.

And again the Lord by the mouth of *Ieremiah* propheſied of the reſtoration of *Iſrael*, and ſaid he would bring them from the North Countrey, and gather them from the coaſts of the earth; he that ſcattered *Iſrael* will gather them as a Shepherd doth his flock, *Ier.* 31. 10. And alſo ſaid he would make a Covenant with the houſe of *Iſrael* and the houſe of *Iudah*, not according to the Covenant which he made with their Fathers when he took them by the hand to bring them out of the land of *Egypt* (Mark!) but this ſhall be the Covenant that I will make with the houſe of *Iſrael*; I will put my Law in their inward parts, and write it in their hearts; And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord, &c. *Ier.* 31. 31, 32. 33. This is the Covenant in which Chriſt was promiſed, wherein God would write his Law in his peoples hearts, which afterwards the Apoſtles witneſſed, with whom this Covenant was made and confirmed; in which they witneſſed the blood of Chriſt to cleanſe them from all ſin, 1 *Iohn* 1. 7. This Covenant was a Covenant of Light, and of Life, wherein the

Law

Law of the Spirit of Life, not writ in Tables of Stone, but in the fleshly Tables of the Heart, 2 *Cor.*3.3. was their Schoolmaster to bring them to Christ, that they might be justified by faith, *Gal.*3.24. and so were presented blameless unto God, which the blood of Bulls and Goats could not do, nor any outward thing, *Heb.*10.4.

And by the mouth of *Ezekiel* the Lord promised to gather his people again unto himself, and seek them as a Shepherd seeketh his Sheep, and feed them in a good pasture, *Ezek.* 34,12,13,14,15,16. Here was Gods universal love again manifested by way of prophecy, for the recovery of lost man again; all which promises was made conditionally unto mankind, if they believed in him whom God hath chosen to be the author of eternal salvation, to all who received and believed in him.

Then afterwards *Daniel* prophesied of the suffering of the Son of God, of whom the Prophets had written, whom the Angell shewed that seventy weeks were determined to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, *Dan.*9.24.

And in verse the 26. saith, that after sixty two weeks shall the Messiah be slain, but not for himself, and in verse the 27. he shall confirm the Covenant with many for one week, and in the midst of the week he shall cause the offerings and the oblations to cease.

This shewed the death of the Son of God, before he came into the world, by which sin and transgression was to be finished, which was the cause of offerings and sacrifices, still demonstrating Gods eternal purpose through him, to put an end to transgression in man, without which man could never come to him again, nor be restored into that image and glory which he lost by transgression, which is the perfection of holiness in the sight of the Lord, which the Apostles testified unto, 2 *Cor.*7.1. that man might live with God in the spirit, for which end he was created, which was brought to pass through the death and suffering of his Son, whom he sent into the world, that they through him might be saved, *Iohn* 3.17.

And the Lord spake again by the mouth of *Amos*, and said, The plow-man should overtake the reaper, and the treader of grapes him that sowed seed, and the mountains shall drop down with sweet wine, and he would bring again the captivity of his people Israel, *Amos* 9. 13,14.

And *Micah* foretold of the birth of this Saviour, even in *Bethlehem Ephratah* though it was little among the thousands of *Iudah*, yet out of it shall he come forth that was to be ruler in Israel, whose goings forth hath been from old from everlasting, and he shall stand and rule in the strength of the Lord, and in the majesty of the name of the Lord, and shall be great unto the ends of the earth, *Micah* 5. 2,3,4.

And

And alſo ſaid, that the remnant of *Iſrael* ſhould be among many Nations as a dew from the Lord that tarrieth not for man, and as the ſhowers upon the tender graſs, *&c.* And the remnant of *Iacob* ſhall be among the Gentiles as a Lion among the beaſts of the forreſt, and as a young Lion among the flocks of the ſheep which ſhould rouze them, and go thorow and none can deliver, *ver.* 7,8.

All which Propheſies being ſo clear and full both of the Birth and coming of the Son of God, and of his perfecting the work of the Lord, which is to deſtroy the works of the Devil, and reſtore man into that Image and Glory of God which he loſt by tranſgreſſion, that he that runs may read it, *Hab.*2.2. this was the very end for which he was manifeſted, and for which he dyed and roſe again according to the Scriptures.

So, when he was come, of whom the Prophets gave teſtimony, and born in *Bethlehem* of *Iudea*, *Mat.*2.1. *Luke* 2.4. he began to do many mighty works and wonders, in reſtoring the blinde to his ſight, and the lame to walk, and the deaf to hear, as it is written of him, *Mark* 7.37. whoſe work was alwayes a work of perfection both in his reſtoration of body and ſoul, who ſaved to the uttermoſt all who came to God by him, *Heb.*7.25. and made man every whit whole, *Iohn* 7. 23. and did not leave his work imperfect nor uneffected in nor upon them who did believe in him; for then he had done no more then did the Old Covenant which was diſannulled becauſe of the weakneſs and unprofitableneſs thereof, becauſe it made not the comers thereunto perfect, for then it ſhould have ceaſed, *Heb.*10.1,2, but he hath obtained a more excellent miniſtry, how much alſo he is become a Mediator of a better Covenant which was eſtabliſhed upon better promiſes, *Heb.*8.6. For if perfection had been by the Levitical Prieſthood, under which the Law was received, what further need was there that another Prieſthood ſhould ariſe after the Order of *Melchiſedec* and not be called after the Order of *Aaron*? Heb.7.11.

All which is granted the firſt Prieſthood, with all its Offerings and Sacrifices evening and morning, and with all its Rites and Ceremonies, could not make the comers thereunto perfect; and the Law, with all its works, could never juſtifie any, nor make any thing perfect, *Heb.*7.19. And therefore *Moſes* did but obtain a Servants place, yet being faithfull therein according to what God had manifeſted, *Heb.*3.2.5. he was called the Friend of God, in doing whatſoever he commanded him, and laid down his head in peace in the Land of *Moab*, according to the word of the Lord, *Deut.*34.5. though that Prieſthood was not then appeared, thorow which the perfection of holineſs was afterward witneſſed, nor power to become the Sons of God, but only ſervants, who in doing what the Lord commanded them, it was well-pleaſing to God, and he bleſſed them in their generation.

And *Abraham* alſo God bleſſed in his generation, becauſe he obeyed the Word and Commandement of God, and with-held not his onely Son at the Commandement of the Lord, *Gen.* 22. 8, 9, 10, 11, 12. who believed in God and obeyed his Word, therefore he died in a good old age, an old man and full of years, and was gathered unto his people, *Gen.* 25. 8. And God ſaid unto him, becauſe thou haſt done this, and haſt not with-held thy Son, thine onely Son, that in bleſſing, I will bleſſe thee, and in multiplying, I will multiply thy ſeed; and make it as the Stars of Heaven, and as the ſand upon the Sea ſhore, &c. *Gen.* 22. 16, 17.

And *David* did that which was right in the eyes of the Lord, and and turned not aſide from any thing that he commanded him, all the dayes of his life, ſave onely in the matter of *Uriah* the Hittite, 1 *Kings* 15. 5. for which he ſuffered the ſevere judgement of the Lord, ſo that he laid roaring all the day long, and watered his Couch with his tears, *Pſal.* 22. 1. *Pſal.* 32. 3. by which judgement he was redeemed again unto God, and became a veſſel of honour to ſound forth the praiſes of God, *Pſal.* 98. *Pſal.* 101. *and* 103. *and* 104. after which he departed not from the Law of God, but continued in the ſame unto the end of his dayes.

And many other of the faithful ſervants of the Lord, who obeyed his Word and Commandements, which I might mention both in the time of the Law and the Prophets, who kept the Commandements, Laws, Statutes and Ordinances of God; in the keeping of which he promiſed life unto man, *Levit.* 8. 5. *Ezek.* 20. 11. which Laws, Statutes, and Iudgements was given to Iſrael, but they deſpiſed them, and polluted his Sabboths; therefore he powred forth his fury upon them in the Wilderneſſe to conſume them, *Ezek.* 20. 13. And all that went on in breaking his Laws and Commandements, he overthrew in the Wilderneſſe, and they never came into the promiſed Land, 1 *Cor.* 10. 5.

Now theſe things were examples to them that came after, that they ſhould not luſt after evil things, as they alſo luſted; *verſe* 6.

Neither to be Idolaters, as were ſome of them, as it is written; The people ſate down to eat and drink, and roſe up to play, *Exod.* 32. 6. 1 *Cor.* 10. 7. This was counted Idolatry, then which many are found in at this day, who cannot endure ſo to be called; though we know that no Whoremonger, nor unclean perſon, nor covetous man, who is an Idolater, hath any Inheritance in the Kingdome of Chriſt, nor of God; *Eph.* 5. 3, 4, 5.

And the Apoſtle ſaid, Let no man deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of diſobedience, *verſe* 6.

¶ Here followeth ſome of *Leonard Letchford's*. doctrine, by way of Quæry, lately publiſhed in two or three papers ſent to me, which I ſhall compare with the writings of the holy men of God which I have before aſſerted; who lived but in the dayes of the firſt Covenant and the Prophets; in which the Law and Commandements of God was given forth; yet they were bleſſed in the keeping of them, as I have before ſhewed; but *Leo. Letchford* hath lately ſought to perſwade me, that it would be praiſe to God, for me to ſay the Commandements of God could not be done without ſinning, as he and his brethren hath long believed, and hath cauſed many to believe, to their own deſtruction: And ſo hath kept people in ſinne and tranſgreſſion, and imperfection; for which they have long pleaded, and doth yet plead for their diſobedience to Gods Law and Commandements, from ſome failings of the ſervants of God before mentioned; which were onely written to warn all not to tempt the Lord; as ſome of them tempted him, many of which was deſtroyed in their rebellion and diſobedience; but they who were willing and obedient, came to eat the good of the Land of promiſe. And none of them did anſwer the Lord when he gave them his Laws, Statutes, and Ordinances, Commandements and Preceps, and ſay it cannot be done, as *Leonard Letchford* of *Hurſt-Pierpoint*, a metamorphoſed Miniſter in the County of *Suſſex*, hath lately given under his hand, by way of Quæry.

The Paper is as followeth, *September 6.* 1663.

WHether to do good, and not to commit ſin, be a perfection that any man dares challenge whileſt he lives on Earth, or whether it be poſsible for any man ſo to keep Gods Commandements, and to obſerve his righteous Law, as to ſay any day I have not offended, I have no need to ſay forgive me in any thing wherein I have done amiſs? This was the Queſtion.

By which I have ſtruck the Devil dumb in the Quakers Oracle at *Herſham*, known to the World by the Name of *Ambroſe Rigge*; Lord open his lippes, that his mouth may ſhew forth thy prayſe, in ſaying plainly it cannot be done.

L. L.

Now *Moſes* and *Abraham* which I have before aſſerted, to whom the Law and Commandements was given forth, did ſo keep them and obſerve them, that the breach of them was never charged to

them, but was bleſſed in the keeping and doing of them, as I have before ſpoken: And *David* turned not aſide from any of the Commandments of God all his dayes, ſave in the matter of *Uriah*; and many more who kept Gods Law and Commandments all the dayes of their lives, and was bleſſed, and their poſterity after them, and praiſed God with an upright heart, in their obedience to the Law and Commandments of God: and none of them did ever ſay, Lord open my mouth, that my lips may ſhew forth thy praiſe, in ſaying plainly thy Commandments cannot be done, as L. L. doth: If they did ſhew when or where ever ſuch a doctrine was preached by any either in the firſt Covenant or the ſecond, or elſe let thoſe faithful ſervants of God afore-mentioned, who kept Gods Law and Commandments, and did live with God in them, be as a thouſand witneſſes againſt *Leo. Letchford*, who would have people believe it cannot be done.

Here followeth divers inſtances of Chriſt and his Apoſtles under the ſecond Covenant, concerning his Commandments, which I ſhall here lay down from plain Scripture proof, in order to the further diſcovery of this damnable doctrine.

1. Chriſt ſaith after he had given forth many Commandments unto the people, He that breaketh one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven; but whoſoever ſhall do and teach them, ſhall be called great in the kingdome of heaven, *Matth.* 5. 19.

2. Chriſt ſaid to his Diſciples, If ye love me, keep my commandments, *Iohn* 14.15.

3. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved of my Father, and I will love him, and manifeſt my ſelf to him, *Iohn* 14.21.

4. A new commandment I give unto you, that you love one another, *Iohn* 13.34.

5. If you keep my commandments, you ſhall abide in my love, even as I kept my Fathers commandments, and abide in his love, *Iohn* 15.10.

Verily, verily, I ſay unto you, If a man keep my ſayings, he ſhall never ſee death, *Iohn* 8.51.

7. All which promiſes was made unto his Diſciples upon this condition, That they kept his commandments, and not otherwiſe.

8. To which the Diſciples anſwered, not as *Leonard Letchford* doth, in ſaying it cannot be done, and count this praiſe to God: but they ſaid, Hereby we know that we know him, if we keep his commandments, 1 *Iohn* 2.3.

9. Again

9. Again they ſpoke in reproof of thoſe, who ſhould ſay they knew God, and kept not his commandments, and ſaid, ſuch were lyars, and the truth was not in them, 1 *Iohn* 2.4.

10. Furthermore they teſtified, that whatſoever they asked, they received of him, becauſe they kept his commandments, 1 Ioh.3,22.

11. He that keepeth his Commandments dwelleth in him, and he in him, and hereby they knew that he did abide in them, by the Spirit which he gave them; this was their proof of him in the dayes of old, which is now ſo much condemned and cryed againſt by *Leonard Lechford*, and men of his coat, who ſaith none can exactly keep the commands of God, 1 *Iohn* 3. 24.

12. And by this they knew they loved the children of God, when they loved God, and kept his commandments, 1 *Iohn* 5. 2.

13. Again they ſaid, This is the love of God, that they kept his Commandments, and his Commandments were not grievous, 1 *Iohn* 5.3.

Harken *Leon. Letchford*, Art not thou of another minde, who would have people ſay it cannot be done? May not all theſe riſe up in judgement againſt thee?

14. And this is love, that we walk after his Commandments: 2 *Iohn* 6.

All theſe gave teſtimony, how they kept his Commandments, thorow which their love was manifeſted to him, and for ſo doing, had no cauſe to repent any day, nor to ask forgiveneſs of the Lord; but yet Chriſt in their infancy taught them to ſay, Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us, *Matth.* 6. 12. but this was before Chriſt was offered up, who purged their Conſciences from dead works by the blood of his Croſs, through the eternal Spirit, by which he cleanſed them from all ſin, and ſanctified them in body, ſoul, and ſpirit, which as they grew up unto God in ſtature, they bare witneſs unto; as hereafter I ſhall make appear in anſwer to *Leonard Letchfords* great Query concerning perfection, which may ſerve for the univerſal good and ſatisfaction of all reaſonable people, for which end I was moved to make it and my anſwer to it publick.

Prieſt *Letchfords* Query.

Whether to do good, and not to commit ſin, be a perfection that any man dares challenge while he is upon the earth?

Which plainly demonſtrates, that he is againſt doing of good, and for committing of ſin, and denies perfection while people are upon the earth; which is abſolutely contrary both to the doctrine of Chriſt and his Apoſtles, and makes the coming, ſuffering, and blood of Chriſt of none effect.

1. It is contrary to the doctrine of Chriſt, *Matth.* 5. 48. who ſaid to his diſciples, Be ye perfect, as your heavenly Father is perfect;

fect; which was a perfection of holineſs and freedome from ſin; for otherwiſe they could not be perfect as their heavenly father was perfect:

2. Chriſt ſaid unto the young man who had kept the Commandments from his youth, If thou wilt be perfect, ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come and follow me, *Matth.* 19. 21.

3. It is contrary to Chriſts prayer, *Iohn* 17. 23. who deſired that they whom God had given him might be one, as he and his father was one: He in them, and they in him, that they might be made perfect in one, &c. which could never be till ſin and tranſgreſſion was finiſhed, which was the firſt cauſe of ſeparation.

4. To ſay that none can be perfect while he is upon the earth, is contrary to Chriſts words, who ſaid, Every one that is perfect ſhall be as his Maſter, *Luke* 6. 40. which agrees with his words *Matth*, 5. 48.

5. It is contrary to the doctrine of *Paul*, who ſaid, We ſpeak wiſdom among them that are perfect, 1 *Cor.* 2. 6.

6. It is contrary to the Apoſtles exhortation, 2 *Cor.* 13. 11.

7. It is contrary to all the gifts that was given to the Apoſtles, which was for the perfecting of the Saints for the work of the Miniſtry, for the edifying of the body of Chriſt.

Till they all came into the unity of the Faith, and of the knowledg of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt, *Eph.* 4. 11. 12, 13. this was a large meaſure of perfection indeed, which they teſtified of, which afterwards was fulfilled in them.

8. To ſay that none can be perfect while he is upon earth, makes *Pauls* words to the *Philippians* falſe; who though he had not then attained to perfection, either were already perfect; he did not ſay as *Leo. Letchford* doth, that none could be perfect on earth, but ſaid, he followed after it. *Phil.* 3. 12.

And preſſed towards the mark for the price of the high calling of God in Chriſt Ieſus, v. 14.

Let us therefore as many as be perfect be thus minded; and if in any thing ye be otherwiſe minded, God ſhall reveal this unto you, *Phil.* 3. 1ſt. It ſeems ſome was ready to be of another minde then, as many are now, unto whom this was not fully revealed, to whom *Paul* ſaid, Whereunto we have attained: Let us walk by the ſame rule; Let us mind the ſame thing. v. 16. So that it is clearly manifeſt that there was degrees of growth in the gift of God, before they came to perfection, for *Paul* was not perfect while he had a body of ſin in him; and the reſt were not perfect as ſoon as they came to be convinced and believe: but firſt witneſſed a warfare againſt ſin, and

the

the power of it, and afterwards came to be freed from sin, and have victory over it, *Rom.*6. 17,18,19,20,21. 1 *John* 5.4. and then grew up to perfect men in Christ, to the same measure of the stature of the fulness of Christ, and said, by this was their love made perfect, that they might have boldness in the day of judgment, because as he is so were they in this world, 1 *John* 4.17. (Mark) they were as he was in this world. If *Leonard Letchford* had been amongst them then, surely he would have cryed out against them for so saying, and his unbelieving heart would not have received this doctrine, no more then he can now: for if Christs work had effected no more, but to leave his people still in their sins, he had done no more then the old Covenant did, nor his blood had been no more available then the blood of Bulls and Goats, which could not take away sin, nor his offering of more force then the offerings of the old Covenant, which did not make the Comers thereunto perfect, *Heb.* 10.1. and so was disannulled, because of the weakness and unprofitableness thereof, *Heb.*7.18. For the Law made nothing perfect, but the bringing in of a better hope did, *vers.*19. (Mark) the bringing in of a better hope did; this better hope was Christ in them the hope of glory, *Col.*1.27. who when he was brought to within the Saints, made them perfect even as he was in this world.

9. This Christ in the Saints the Apostles preached, warning every man, and teaching every man in all wisdome, that they might present every man perfect in Christ Jesus, *Col.*1,28. This was the end of their preaching, to present every man perfect in Christ: and if any man be in Christ, he is a new creature, old things are past away (Mark that) old things past away, which is sin and transgression, and all things are become new, 2 *Cor.*5.17. Here is the new man who is created in Christ Jesus to good works, that he should walk in them, *Eph.*2.10. Here is good works, in which they were to walk who was new creatures, without which their faith was dead, even as a body without a spirit, *Iames* 2.26. I suppose this may stop *Leonard Letchfords* mouth for asking, Whether to do good, and not to commit sin be a perfection that any man dares challenge while he is on earth, &c. It seems he dares challenge committing of sin, but not doing good while he is upon the earth; and so when all that are in the graves shall hear the voice of the Son of God.

And shall come forth they that have done good unto the resurrection of life, he that hath done evil and committed sin, shall rise unto the resurrection of condemnation. *Iohn* 5.28,29.

10. To say that nothing can be perfect upon the eatth, is against the Apostles fervent labour in prayers for the Saints, which was, that that they might stand perfect and compleat in all the will of God, *Col.*4.12.

11. It

11. It is againſt the end for which the Scriptures was given forth, which was, That the man of God might be perfect, thorowly furniſhed unto every good work, 2 *Tim.*3.17.

12. It is contrary to the Apoſtles exhortation, to ſay that none can be perfect on earth, who ſaid, Let us go on to perfection, not laying again the foundation of repentance, *&c.* Heb.6.1.

And theſe things we will do if God permit, *verſ.*3.

13. It is contrary to the exhortation of *Iames*, who ſaid, Let patience have its perfect work, that ye may be perfect and entire, wanting nothing, *Iames* 1.4. and ſaid, If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body, *Iames* 3.2.

14. It is contrary to *Peters* prayer, who prayed, That the God of all grace, who hath called us unto his eternal glory by Chriſt Ieſus, after ye have ſuffered a while, make you perfect, *&c.* 1 Pet.5.10.

15. To ſay that men muſt commit ſin while they are upon the earth, is contrary to the whole body of the Scripture, and was never affirmed by any of the holy men of God, but by ſuch deceivers as *Leonard Letchford* hath proved himſelf ſo to be, by pleading the devills cauſe ſo frequently, which is to keep people in ſin for term of life, which if he can by any means do, he knows they muſt come to him at the laſt, becauſe the Son of God hath ſpoken it, *Luke* 13.27.

16. It is contrary to all theſe plain Scripture proofs, *Iohn* 8.34. 1 *Iohn* 3.4. 1 *Iohn* 3.8. He that committeth ſin is of the devil, *&c.*

17. To ſay that none can be perfect, doth make void the Apoſtles prayers for the Hebrews, when he parted from them; who prayed, That the God of peace that brought again from the dead our Lord Ieſus Chriſt, that great ſhepherd of the ſheep, through the blood of the everlaſting Covenant.

Make you perfect in every good work to do his will, *Heb.*13.20,21.

18. To ſay that none can be perfect on earth, makes *Paul* a lyar, who ſaid to the Hebrews, But ye are come to Mount *Sion*, unto the City of the living God, the heavenly *Ieruſalem*, to the innumerable company of Angels, *Heb.* 12.22.

To the general aſſembly and Church of the firſt-born which are written in heaven, and to God the Iudge of all, and to the ſpirits of juſt men made perfect, *verſ.*23.

But it may be objected, That there is not a juſt man upon earth that doth good and ſinneth not.

Anſwer. This was ſpoken before the coming of Chriſt, who came to deſtroy ſin, and finiſh tranſgreſſion, as it is written, 1 *Iohn* 3.8.

And to ſave his people from their ſins, *Mat.* 1.21. not to be a ſavour in ſin, nor to ſave his people in their ſins, but to ſave them from their ſins, and ſo from the puniſhment due thereunto.

Objection,

Objection. But some in their blinde ignorance will say, What benefit hath man by Christ, if he come to live without sin,

Answ. He hath the benefit of the coming of Christ, of his Death, and of his Resurrection, and of his blood which was shed for the remission of sins, as it is written, *Matth.* 26.28. And he onely can call Christ his Redeemer, who is redeemed from all iniquity, *Tit.*2.14.

Object. Again it is said in many things, We offend all, *&c.*

Answ. This was spoken to the brethren as a warning, not to go into the many things, nor to be many masters; for then they should receive greater condemnation: for in many things they offended all and so did *Martha* while she was cumbered about many things, as Christ told her, *Luke* 10.41. So when they went into the many things and many Masters (as the world doth now) they offended all; but as they dwelt in the one thing which Christ spoke of, *Luke* 10. 42. they were kept out of the offences, and kept a conscience void of offence towards God and all men, *Acts* 24.16. 1 *Cor.*6.3. And Christ said, Wo to the world because of offences: For it must needs be that offences must come; but wo unto that man by whom they come, *Mat.*18.7. *Luke* 17.1.

Object. It is said also, *If we say that we have no sin, we deceive our selves, and the truth is not in us.*

Answ. This was spoken by *Iohn* before he came to the fulness of Christ, though he was come to a measure of the Stature of Christ, which kept him from committing of sin; for he said, He that committeth sin is of the devil, and hath not seen God, neither known him, 1 *Iohn* 3.8.

And whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God, 1 *Iohn* 3.9.

Who afterwards grew up to a perfect state, and said, herein is our love made perfect, that we may have boldness in the day of Judgment; because as he is, so are we in this world, 1 *Iohn* 4.17.

After which he said, Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ, hath both the Father and the Son, 2 *Iohn* 1, 9.

And if any come unto you, and bring not this doctrine, receive him not into your house, neither bid him good speed: For he that biddeth him good speed, is partaker of his evil deeds, *ver.*10,11.

Hear this *Leo.Leichford*, and all other of thy belief! *Iohn* did witness a further state then committing of sin, or having it; but said, Whosoever transgresseth, and abideth not in the doctrine of Christ, is not to be received into the house, least they were partakers of their evil deeds. Will not this Doctrine shut thee and all thy brethren out of doors, who is not in the doctrine of Christ in any

 thing,

thing', but pleading with all your might against it, which is perfection and keeping his Commandements, as I have before shewed? This was his doctrine while he was on earth, which you are now so much opposers of, and pleading for committing of sin for term of life.

I shall not trouble the Reader to reckon up the Commandements and Lawes of Christ, they are so generally known to all who doth but read the Scriptures.

But I shall further lift up a *Standard of Righteousness* against this viperous generation, who dayly breaks the Commands of God, and would perswade others so to do, as *Leo. Letchford* hath done; I shall here demonstrate how this strikes at the Crown & Dignity of Christ, and renders him inferiour to the devil; and then I shall leave it to the serious consideration of the honest hearted, whether this man be a friend to Christ or an enemy to him.

1. To say the things commanded by Christ cannot be done; this renders him unjust to command his servants to do that which he knows they cannot do.

2. This frustrates the end for which God manifested him, which was to give power to as many as received him to become the Sons of God.

3. This makes his Commands of none effect; for if the things he commands cannot be done, to what end were they given forth?

4. This Doctrine renders him more unjust then the devil; for he giveth power to his servants to do all manner of Iniquity which he commands them, and they obey his commands dayly.

5. This is the highest dishonour that the enemies of Christ can bring to his Sovereignty.

6. This makes the second Covenant inferiour to the first, which is damnable Doctrine and Heresie.

7. This makes him an insufficient Saviour who was called *Jesus*, because he saved his people from their sins, which is the breach of Gods Law and Commandements.

8. This makes the blood of the Covenant of none effect, which was shed to cleanse his people from all sin.

9. This renders him an hard Master: (To say his Commands cannot be done) which none ever said of him but the slothfull servant who hid his talent in the earth.

10. To say his Commands cannot be done, doth make him a lyar, who commanded his servants to take his yoke upon them, for his yoke was easie and his burthen light.

11. This is an Inlet for all the workers of Iniquity, to encourage them to break the Commands of Christ, and to keep them in unbelief all their dayes.

12. This

12. This makes the Apostles testimony false; who saith, Greater is he that is in us, then he that is in the world: But this renders him inferiour to the Prince of the world, if his Commands cannot exactly be done without sinning; for what is it that hinders any from keeping his Commands, but the Prince of this world, by whose power all who breaks his Law and Commandements are led?

13. This makes *Iohn* a lyar, who said his Commandements were not grievous but joyous.

14. To say the things commanded by Christ cannot be done without committing sin, as *Leo. Letchford* would have others say, doth overthrow the foundation Principles of the Book of *Common-Prayer*, which enjoyneth every childe to keep Gods holy Will and Commandements, and walk in the same all the dayes of his life.

15. This makes the God-fathers and God-mothers (as they are called) Covenant-breakers; which *Leo. Letchford* and others of his profession hath caused to promise and vow that the Childe should keep Gods holy Will and Commandements, and walk in the same to his lifes end.

Many more damnable Consequences incurres from this Doctrine, which are to many to mention, which is charged upon *Leonard Letchford* and all the rest of his brethren of the same minde throughout this Nation, till they clear themselves; which they can never do but by speedy repentance and publick revocation of these their wicked Errours.

Oh! return unto his mercy gate,
Whose patience long for you doth wait;
And learn your waies for to amend,
Least God destroy you in the end.

¶ A few words concerning man in his fallen degenerated estate from God, in which he hath not power to keep the Commands of God nor his Law, nor to do any work acceptable to him; but all his righteousness is as filthy raggs, or as a menstruous garment.

ALL men by nature are the children of wrath, as it is written *Eph.* 2, 3. fallen from God & his power, degenerate plants of a strange

Vine, *Ier.* 2.21. daily bringing forth evil fruit. in which God hath no delight; his heart is corrupted, his minde is corrupted, and every part and member of his body, from the crowne of the head to the sole of his foot, full of wounds and bruises, and putrifying sores, *Isa.* 1. 6. every imagination of his heart is onely evil continually, *Gen.* 8. 21. So that he is a Vessel altogether unfit for the Lords use or service, neither hath the Lord any delight in him in that state, because he is a slave to Satan, led captive at his will to dishonour his Maker in all his words and works: So that all his undertakings and out-goings is to promote Satans kingdome. He calls evil good, and good evil, and puts light for darkenesse, and darkenesse for light. And is void of understanding, as the beast that perisheth. He is altogether unsenseable of his Creator, and of his Way, Truth, and Life, because they are spiritually discerned; being wholely a stranger to the Life of God, and to the Covenant of Promise, and without God in the World, in its wayes and workes of darkenesse; drawing iniquity with Cords of vanity, and drinking it in, as the Oxe drinks water, till he fill himself, and vomit it up again.

In this estate he was compared to a dog, whose nature is to vomit up that which he greedily eats; and to a swine, whose nature is to wallow in the mire, as most pleasing to his nature, till he hath fouled himself all over, that he is loathsome to behold: Even such is man by nature, who wallows, in sin and corruption, till he be loathsom in the sight of the Lord, and fit for no service for him, till he be washed again: and therefore the Lord cryed unto the house of *Israel*, Wash ye and make ye clean, put away the evil of your doing, *Isa.* 1.16. and then come unto me, *ver.* 18.

In this condition mans Wisedom is earthly, carnal, sensual, and devilish, yet by this he would compass the heavenly mystery of eeernity, and dive into the secrets of the Almighty, and set up a way of Worship of God in his will, and establish a righteousnes of his own, and will pray, read, sing, and perform many duties in an hot zeal, though without undetstanding of the least grain of the knowledge of God his Creator. And in this state was the Iews, who killed and persecuted the Lord of life in their darkness and unbelief, in a righteousnes of their own, which was as filthy rags, and as a menstrous garment, and would not cover them from the wrath of the Almighty, a just reward of all their ungodly deeds, unto whom Christ put forth many parables, and said, Except a man be born again he cannot see the Kingdom of God, *John* 3.3. And except ye be converted, and become as little children, ye shall in no wise enter the Kingdom of God, *Luke* 18.17. though they was whited over as whited walls, yet they were foul and corrupted, blinde and naked; therefore the wo was often pronounced against them, for all their zeal and profession of Christ and the Apostles words.

Thetefore,

Therefore, oh natural man! who ever thou be, whether Profeſſor or prophane, thy profeſſion and prophaneſs are alike juſtified in the Lord, while thou art unconverted, unregenerated, and uncreated again into that Image and nature which is from above, which can do the will and work of God well-pleaſing to him: I preach not perfection to thee, but repentance, I do not ſay that thou can keep the Law of God, for then I ſhould bely thee and the truth alſo: I do not preſs thee to keep the Commandments of God, for thou will ſay with *Leo. Letchford*, it cannot be done: but this I ſay to thee, if thou wilt be wiſe, thou muſt firſt become a fool that thou may be wiſe, 1 *Cor.*3.18. but this thou canſt hardly bear, thou art ſo puffed up in the pride of thy heart in what thou performeſt unto God, though when thou haſt done all thou canſt, thou art an unprofitable ſervant, as it is written *Luke* 17.10. which is to have his portion with hypocrites, where is weeping and gnaſhing of teeth for ever, *Matth.* 25.30.

At thy hand God cannot have a ſacrifice well-pleaſing to him? if thou give thy firſt-born for thy tranſgreſſion, or the fruit for the ſin of thy ſoul, it is but as the cutting off a dogs neck, or offering Swines blood, while thy heart is corrupted thorow the deceitfulneſs of ſin; this is that with which God hath a controverſie in thee, and with thee, he will not make peace till this wall of partition be broken down, for it was that which firſt made a ſeparation between thy father *Adam* and him, which ſtands againſt all his ſeed and race after him; nay, it was not all the offerings and oblations throughout the firſt Covenant, which ſtood in outward things, which could ever make an atonement, ſo as to bring *Adams* ſtock into unity with his Creator.

Therefore this is my counſel and advice unto thee, who art in the unconverted ſtate, alienated from God, and eſtranged in thy minde from his Covenant of life, who hath any deſires in thee to return unto the Lord who made thee, that he may ſave thee from the heat of his wrath for ever: ceaſe from thy own words, works and wayes, and be not haſty to run before thy Maker lead thee by the hand in the light of his truth, wherewith Chriſt hath lighted thee, *Iohn* 1.9. which ſhineth in thy dark heart, 2 *Cor.* 4.6. ſo ſhall not thou abide in darkneſs, but ſhall receive the light of life, *Iohn* 8.12. Harken unto his voice; who ſtands at thy door and knocks, and would have thee receive him into thy heart, which is his Throne, upon which he muſt ſit as King, if ever he receive thee into protection with him, there he muſt work the Fathers will in thee, which is to purifie thee throughout in body, ſoul, and ſpirit, without which thou canſt never be a veſſel of honour to God to ſet forth his praiſe and glory in the earth; his righteouſneſs he muſt work in thee by his right hand, which muſt cover thee for ever, and thou muſt be crucified upon his Croſs from all thy own righteouſneſs and unrighteouſneſs, which did all ſpring from the

the seed of enmity, in which God had no delight, before thou know the peace of God, which passeth all understanding, to keep thy heart and minde. All this thou wilt finde true in the day of thy visitation, however the false Prophets may perswade thee to the contrary, that will all deceive thee in the day of the Lords fierce indignation, when every one shall receive a reward according to their deeds: This is a hard saying to thee who is yet alive in the fulness of delight and pleasure in the flesh, to tell thee of dying to thy own righteousness and unrighteousness, before thou come to live to God: This is a bitter cup to thee, of which thou must be willing to drink, before thou taste of the Cup of blessing, which is the Communion of the blood of Christ, 1 *Cor.* 10. 16. thou must suffer with him who dyed upon the Cross, before thou know the vertue of his resurrection; thou must put off the old man, with his deeds, before thou put on the new man, *Eph.* 4. 22, 23, 24. Thou must purge out the old leven of uncleanness, and the old bottle must be broken, before thou keep a feast of unleavened bread, 1 *Cor.* 5. 7, 8, as a Passeover unto the Lord.

This is the footsteps of the flock, in which thou must walk before Christs righteousness; he thine, thou must buy the truth with the loss of all that is contrary to it, if ever thou truly purchase it, so as to be thine for ever. This is the word of the Lord God unto thee, which must be fulfilled in or upon thee. Let no man deceive thee through vain words, of such as tells thee God looks upon thee not as thou art in sin, but as thou art in Christ. Oh poor deluded wretch, this is the deceiveableness of righteousness indeed, which would make God as unrighteous as themselves, to look upon a man in Christ when he is not; but in sin and transgression. Oh give not heed to such lying vanities, lest thou forsake thy own mercies for ever. For because of these things hath come the wrath of God upon the children of disobedience, *Ephes.* 5.6. *Coll.* 3.6. He that saith to the wicked, thou art righteous, him shall the Nations curse, and people shall abhor him, *Prov.* 24.24. I say God looks upon thee as thou art, art, who will not justifie thee in sin, nor hold thee guiltless in transgression, but will wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses, *Psal.* 68.21. therefore return, return unto the Lord by speedy repentance, and kiss the Son lest he be angry, and thou perish from the way of life; for if his wrath be kindled, blessed are they that trust in him, *Psal.* 2.12.

I tell thee again, I am not sent to preach perfection unto thee, but the day of the Lords vengeance, ane recompence. I am not to daub thee with untempered morter, as the false Prophets hath done many years, to cry peace to thee in iniquity, to whom the Lord saith, No peace, *Isa.* 48.22. chap. 57.21. Therefore cease from man, and from spending thy money for that which is not bread, and thy labour for that

that which satisfieth not, *Isa.*55.2. And if thou art, or has been feeding among the Swine upon the husk, and wallowing in the mire among them, and satisfying thy self with a profession of the Saints words outwardly. as they are written in the Letter of the Scripture, while thou art a stranger to that life in which they lived who writ them forth.

Oh this is as chaffe to the wheat, which is the inward profession of the life and righteousnes of the Son of God, therefore return unto the Fathers house (which is the light in which God dwelleth, 1 *Tim.*6.16.) so will he meet thee, and embrace thee, and rejoyce over thee, and satisfie thee with bread enough, *Luke* 15.17,18,19,20. yea with the fatted calf (his own crucified one) of which thou shalt feed and never hunger more.

This I was warned by the Lord to lay before all who are yet in *Babylon* and *Egypt*, that they may flie out and escape from her sins, lest they pattake of her plagues, as it is writeen, *Rev.*18.4. for the hour of her judgement is come, and the execution will speedily follow, which will leave the wicked neither root nor branch.

Therefore let your laughter be turned into mourning, and your joy into heavines, for God hath clothed himself with a garment of vengeance, and with zeal, as with a cloak, *Isa.* 59. 17. and no unclean thing shall now stand before him. Howl ye oaks of Bashan, and ye Cedars of Lebanon, the Lord hath laid his axe to your roots, and your strength and tallnes must come down; for your fruit hath been the fruit of Sodom, and your grapes the grapes of Gomorrah, you have long cumbred the ground, even till it is weary with you, and is ready to vomit you up; therefore bow your selves unto the mighty God of Iacob, before he cut you down, and cast you into the fire of his jealousie for ever; and tremble at the presence of him, whose word is gone forth even from Dan to Beersheba, 2 *Chron.* 3. 5. for he is the God of the whole earth, and before him all Nations are as the drop of a bucket, *Isa.* 40. 15. who hath measured the waters in the hollow of his hand, and meted the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a ballance, *Isa.* 40. 12. who will render to every man according to the fruit of his doings; therefore while thou has a little time, prize it, lest the day of thy visitation pass away, and the day of wrath come upon thee as a thief in the night 1 *Thess.* 5. 2.

Here

Thomas Ellwood

John Wilkinson

Here followeth an Invitation of Love to all people, to come unto the Fountain of Living Waters, which is now open, that they may drink and be satisfied, and never thirst more.

O H all ye Nations of the earth,
ye people every where;
Let me invite you to come forth
the voice of Christ to hear.
By whom the Lord will now declare
his righteousness and truth
Unto the Nations every where,
that they may now come forth
Of that great bondage unto sin,
in which their soul's doth mourn:
And that you all may now begin
unto the Lord to turn.
That he may save your souls alive,
for his own mercy sake;
Of which he will not now deprive
all them that do awake,
And follow him whom God hath sent
his Law for to fulfil:
Which perfectly cannot present
compleatly in his will.
Nor by its works cannot mankinde
be justifi'd with him,
Until he come this Christ to finde,
with whom I did begin:
And his own righteousness obtain,
which he for them hath wrought,
In bearing of that mortal pain
when he thereto was brought.
By which he fully ransomed
all those who did believe;
And death he then abandoned,
and raised from the grave.

Him

Him hath God raiſed now again
in this the latter day;
Who muſt for ever now remain
as Moſes once did ſay.
Even Iſraels Shepherd, and their Rock,
to ſave them from their ſin:
who now doth ope unto his knock,
and him receive within.
He'll give them power his ſons to be,
his daughters eke alſo;
And give them perfect victory
over their infernal foe.
But firſt he'll purifie their hearts
by his own precious blood,
And quench the enemies fiery darts,
when they come as a flood.
He'll ope to them his fountain ſweet
that they thereof may drink:
And when they paſs the Lake ſo deep,
therein they ſhall not ſink.
The waters he'll divide, that they
may paſs through without harm,
And Pharaoh and his hoſt deſtroy,
That they his fear may learn.
And bring them through the wildernes,
wherein he'll try their faith;
That they may know his righteouſneſs,
and ſee his ſaving health.
He'll bring his royal choſen flock
thorow many tribulations;
And ſuffer many them to mock,
to exerciſe their patience.
And many other tryals great
he'll ſuffer them to bear,
Too many now for to repeat,
that they his Crown may wear.
Thorow which he'll purge away their droſs,
their Tynne alſo conſume,
And nothing in them ſhall be loſt,
that with him muſt have room.
And when he thus hath brought them nigh
unto his habitation,
He'll fill their mouths with praiſes high,
and ſhew them his ſalvation.

That they may ever with him dwell
in joy and lasting rest,
And tryumph over death and hell,
by which they were oppress.
In that strait path of righteousness
in which he did them bring
To see his truth and faithfulness,
that they his praise might sing.
Therefore ye people great and small,
unto the Lord return;
Incline your ears to hear his call,
that he may now confirm
His promise made to Israel,
if they his face did seek;
Their enemies for to expel
for his own mercy sake.

A Testimony concerning the spiritual man, who is begotten of God, through the Spirit, by the Immortal Word of God, which liveth and abideth for ever, and hath received the Spirit of Adoption, whereby he cries Abba Father.

AS there is a natural man who is corrupted after the deceitful lusts, so there is a spiritual man, who is born of the Spirit, and hath the promise of Eternal Life, thorow the Adoption (*viz.*) the redemption of the body, he is made an habitation of God thorow the Spirit, in whom God dwells and walks, according to his promise of old, 2 *Cor.* 6, 16. he walketh in the Spirit, and doth not fulfill the lusts of the Flesh, in him hath God great delight, and giveth him wisdom, power, strength, and ability to do whatsoever he commands him, and he can do all things thorow him whom is his strength, *Phil.* 4. 13. The Commandements of God are not grievous, but joyous to him, nay they are his onely delight, and this keeps him in love and favour with God; so that he with-holds no good thing from him, *Psal.* 84. 11. but gives him of the abundance of his heavenly treasure: He feeds him with the Heritage of *Iacob*, even with the finest of the wheat, and with honey out of the Rock, *Psal.* 81, 16. he opens his Brests of Consolation

lation to him, out of which delight some refreshment comes, whereby he grows in the beauty of holinesse, in his mouth is the high praises of the Lord, as a two-edged sword in his hand, thorow which he executes vengeance upon the heathen, and punishment upon the people, *Psal.* 149. 7. As the natural man is wise to do evil, He is wise to resist evil, so that it doth not come nigh unto his house, yea though evil pursue the wicked, yet to him there is a Tree of Life, *Prov.* 13. 21. upon which he feeds, and lives for ever.

He is stout and valorous, even as bold as a Lion, *Prov.* 28. 1. he fears not the swelling of the Sea, he is not afraid of the terrour of the night, nor of the arrow that flieth by day, *Psal.* 91. 5. the Law of Truth is in his mouth, *Mal.* 2. 6. so that his steps cannot slide, he calls no man Father upon Earth, nor no man Master below the Sun, *Mat.* 23. 9, 10. for he is born of God, and receiveth his Law from his mouth, he is Created again in Christ Jesus unto good works, that he may live in them. He lives by every word that proceedeth out of the mouth of God, *Mat.* 4. 4. over him death nor darknesse hath not power, but he stands in the glorious liberty of the Sons of God, a free born son and heir of God, a joynt Heir with Christ Jesus, *Rom.* 8. 17. he grows up in the measure of the stature and of the fullnesse of Christ, unto a perfect man, as it is written of him, *Eph.* 4. 13. but this is a mistery to the natural man, even as the winde blows where it listeth, and he hears the sound thereof; but knows not whence it comes, nor whither it goes, *Iohn* 3. 8. even so is every one that is born of the Spirit.

Therefore they who are of the flesh, they minde the things of the flesh, and they who are of the *Spirit* the things of the *Spirit*. And as many as are led by the Spirit of God, they are the Sons of God, *Rom.* 8. 14. but the natural man perceiveth not the things of the Spirit of God, for they are foolishnesse to him, 1 *Cor.* 2. 14. but the spiritual man judgeth all things, and he himself is judged of no man, 2 *Cor.* 2. 15. And this is that noble birth which God hath brought forth in many at this day, unto whom we preach perfection and freedome from the law of sin and death, which is the same wisdome which *Paul* said he preached among them that was perfect, 1 *Cor.* 2. 6, 7. But this the carnal man cannot endure to hear of, who receives not the things of the spirit of God, as it is written of him, 1 *Cor.* 2. 14. Therefore it is no marvel why *Leonard Letchford* cannot receive this doctrine of perfection, which the holy men of God held forth unto the spiritual man so plentifully throughout the Scripture of truth, as I have shewed before to all, who with a spiritual eye discerneth the things of God by which they are only known, 1 *Cor.* 2. 11. but they are foolishnes and madnes to such sons of Belial, as *Leo. Letchford*

 hath

hath manifeſted himſelf to be; whoſe Query is:

Whether to do good, and not to commit ſin be a perfection that any man dares challenge while he is upon the earth, &c.

By which it manifeſtly appears, that he hath made a ſtrong Covenant with death, and an agreement with hell, who dares challenge no perfection, but to do evil and commit ſin, and that for term of life; and would perſwade others ſo to do, and make them believe this is praiſe to God, which is the higheſt diſgrace he can poſſibly bring to his Name, and the moſt for the promoting of that antichriſtian doctrine of the Church of *Rome*, that the devil can lead any of his ſervants to give forth. For it is wholly raked out of that kennel and filthy puddle of iniquity, and never once mentioned in the Scriptures of truth, but condemned thereby root and branch, as I have ſhewed above. By which let all ſober-hearted men judge, whether *Iohn* or he is to be believed, who ſaid, He that committeth ſin is of the Devil, &c. 1 *Iohn* 3.8. And whoſoever is born of God doth not commit ſin, for his ſeed remaines in him, and he cannot ſin, becauſe he is born of God; then ſaid, In this is the children of God manifeſted, and the children of the Devil: Whoſoever doth not righteouſneſs is not of God, neither he that loveth not his brother, 1 *Iohn* 3.9,10. and by this they will ſoon ſee whether *L.L.* be a childe of God or of the Devil, who would perſwade others, that to do good and not to commit ſin is that which none dares challenge upon the earth, and that it would be praiſe to God to ſay his Commandements cannot be done without ſinning or offending; this cannot be paralleld in all the Scripture, if it can, I leave it to *Leo. Letchford* to produce; if it cannot, I leave him naked to all the world to judge of him in truth, equity, and righteouſneſs, whether this doctrine of ſin and imperfection doth not overthrow all the works and ſufferings of Chriſt the Son of God, and eſtabliſh the work of the Devil for term of life, yea or nay.

Therefore oh! thou begotten of God, who art born again of the water and of the ſpirit, give in thy evidence who ever thou art againſt this unheard of Hereſie, which God will confound with the breath of his mouth and with the brightneſs of his ſhining glory. Which is ariſen and ariſing to expell all theſe foggs, miſts and vapours which the man of ſin hath overſpred the earth withall in this long night of darkneſs and apoſtacy from the life of God, wherein the great Whore that hath ſitten upon many waters hath made all Nations drunk with the wine of her fornication, *Rev.* 17.1,2. & 18.3. and hath ſitten a a Queen and ſeen no ſorrow; and all her miniſters hath pampered themſelves like fat horſes in the fulneſs of the earth, and hath made merchandiſe of many through covetouſneſs and feigned words, 2 *Pet.* 2.3. this ſixteen hundred years and upward ever ſince the Anti-

334

christs went out into the world, who hath continued in the world to this day, 1 *Iohn* 2.18. deceiving the Nations with the multitude of their Inchantments; but now is the day of the Lord broken forth in clearnes again in this latter age, which hath discovered her skirts with all her merchants, who is worse then *Balaam* the son of *Bosor*, who though he loved the wages of unrighteousnes, durst not take it, *Num.*22.18. and 24.13. but they love and take it, and persecute all those who will not give it to them, as we have a cloud of witnesses standing upon record against them at this day, their actions hath been more cruel then ever was any of their fore-fathers, the Pope excepted, as thou who art spiritual has clearly seen I question not, but their end shall be according to their works, 2 *Cor* 11.15. what ever their words are, the mouth of the Lord hath spoken it.

Here is the way which leadeth to the Kingdome of God in short, held forth to all who are willing to enter therein.

AS Satan by sin and transgression hath opened a way into eternal misery and condemnation from God, for all who followes and obeyes him: So God in his infinite love and mercy by Jesus Christ hath opened a gate of mercy unto all mankinde, and hath prepared a way of life, peace, and eternal salvation, that all who are willing to walk therein may attain thereunto: This way is called the way of Holines, which the unclean shall not pass over; the wayfareing man, though a fool, shall not err therein, *Isa.*35.8.

This way is a mystery to all the Sons of *Adam*, and is strait and narrow, and few there be that finde it, *Matth.*7.14. but the way which leads to destruction is wide and broad; and all the unclean, yea all the workers of Iniquity can walk therein, *Matth.*7.13. So there is but these two wayes for all mankinde to walk in; the one leads to life eternal, and the other to eternal death.

Now the Lord hath opened my heart a little to shew unto every one the way of life, which is Christ Jesus, *Iohn* 14.6. And that by which they may be brought into this way, according as the Spirit of God shall give me utterance. It is written in the Scriptures of truth, of a Woman having ten pieces of silver; if she loose one, doth light a candle, and sweepeth her house, and seek diligently till she finde it, and when she hath found it, calleth in her friends and neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost, *Luke* 15.8,9. This was a Parable of the way of Life, which was to be found within when the candle was lighted; & thy house swept,

which

Which is thy heart, which is foul and corrupted by the enemy of thy soul, who hath led thee from mountain to hill (like a lost sheep) I mean from one high Priest to another, so that thou hast forgotten thy resting place, *Isa.*50.6. Therefore hath the good Shepherd left the ninety and nine in the Wilderness, and is gone after thee which is lost in the mountains, and will lay thee upon his shoulders, till he bring thee home, and rejoyce over thee, *Luke* 15.4,5. And when thou art come in, thou shall be fed in a good pasture by the rivers of water, where thou shalt not want, *Ezek.*34.14. and thy soul shall delight it self in fatness and shall live, *Isa.*55.2. For the Lord will be thy Shepherd, and thou shalt be established in Righteousness, and great shall be thy peace, *Isa.*54.13. and thou shalt not need to say, Who shall ascend into heaven to fetch Christ from above? nor who shall descend into the deep to fetch him from beneath? but the Word shall be nigh thee in thy heart, and in thy mouth, according as 'tis said, *Rom.*10.8. *Deut.*30.14. This will be a Lamp to thy feet, and a Light to thy path, *Psal.*119.105. to guide thee in the way of truth and peace, and will give thee the light of the knowledge of the Glory of God in the face of Iesus, 2 *Cor.*4.6.

So let every one search his own heart, and light the candle there, that he may finde the word of faith there to guide him: this word *David* hid in his heart, that he might not sin against God, *Psal.*119.11. This is the word of faith which I preach unto thee, that thou may come to hear & receive it, whereby faith may be wrought in thy heart, to give thee victory over the world, sin, death, and darkness, and the grave, which hath long separated thee from God; And then shalt thou witness him thy Redeemer, even the Holy One of *Israel*. But if thou ask me what must lead the to this Redeemer, I answer, The Law of God which he hath written in thy heart, according to his promise in the second Covenant, *Ier.*31.31,32,33. which Law was the Apostles Schoolmaster to bring them to Christ, that they might be justified by faith, *Gal.*3.24. This Law will be thy Schoolmaster to bring thee to Christ, that thou may be justified by faith, and not by works, of the Law: this will be a present Teacher with thee at all times, and in all places, and will never let thee do evil, nor do that to another thou would not that he should do unto thee. It will bring thee to love the Lord with all thy heart, and thy neighbour as thy self, as it is written in the Law of *Moses*; yea, when thou turnest to the right hand or to the left, thou shalt hear a voice behinde thee, saying, This is the way, walk in it, *Isa.*30.21. But thou may object and say, Shall I not go to hear Sermons from learned men, such as are brought up at *Oxford* or *Cambridge*? I say, cease from man, even from all them who keeps thee from the Law written in thy heart, for such hath no light in them, *Isa.*8.20. Such are blinde Guides, and would

would keep thee from this Law which is light, *Pro.6.23.* least it should discover their darkness unto thee, & that they may lead thee in blindeness and darkness which leads to the chambers of Death, *Pro.7.27.* And that thou may spend all thy substance upon the Physitians, as the woman had done, and yet was not cured, till she came to Christ, *Luke* 8.43,44. As thou wilt not be till thou come to be led to him by that which manifests both thy deeds of darkness and theirs also, who hath applyed salve to thy wounded soul, before they have cleansed out the filthy rotten corrupted ulcers with which thy soul hath been loaded, so their salve hath taken no impression, nor been available at all unto thee, so that they have been Physitians of no value, *Iob* 13.4. but thy corruptions hath prevailed upon thee till all thy money is spent. Oh therefore hearken unto him who stands at thy door and often knocks. If thou wilt open thy door, he will come in to thee and will sup with thee, and thou shalt sup with him, *Rev.3.20.* Then shalt thou know the Supper of the Lord, even a Feast of unleavened bread.

If thou wilt receive him, he will cleanse thy sores and lance thy wounds like the good Physitian, and reach the living sensible part in thee, that the Corruption hath not prevailed against, and nothing else he will suffer to remain within, that he may thorowly cure thee, and make thee perfectly whole in body, soul, and spirit, and then he will pour in the oyle of Joy for the spirit of heaviness, that thou may be called a Tree of Righteousness, the Planting of the Lord, *Isa.61.3.*

Then shall the light of the Moon be as the light of the Sun; and the light of the Sun shall be seven-fold, as the light of seven dayes, in the day when the Lord bindeth up thy breach & healeth the stroke of thy wound, *Isa.30.26.* then shalt thou who hath been deaf hear, and thy blinde eye shall be opened, and shall see out of obscurity and out of darkness, *Isa.29.18.* And thou shalt encrease thy joy in the Lord, and rejoyce in the Holy One of *Israel*, verse 19. then shall Iudgment dwell in the wilderness which thou shalt love, and righteousness in the fruitfull field in which thou shalt dwell, and the work of Righteousness shall be Peace, and the effect of Righteousness quietness and assurance for ever, *Isa.32.16,17.* Then shall thy soul delight it self in the Lord its Redeemer, and magnifie the name of the God of *Israel* all thy dayes.

And thou shall not need to be taught of thy neighbour or of thy brother to know the Lord, for thou shalt know him, and be taught of him, and great shall be thy peace, according to the words of *Ieremiah*, *Ier.31.34.* *Isa.54.13.* *Iohn 6.45.* and the anointing wherewith he hath anointed thee shall abide in thee, and thou shalt not need any man to teach thee, but as the anointing teacheth thee of all things, and is truth and is no lye, and even as it teacheth thee thou shalt abide in him,

him, 1 *Iohn* 2.27. Theſe things I have written to thee concerning any that would ſeduce thee from this inward teacher, *ver.*26. That if any come to thy houſe and bring not this doctrine, bid him not God ſpeed, leaſt thou be partaker of his evil deeds; yea, if I, or an Angel from heaven preach any other doctrine, let us be accurſed, and let God give no more increaſe to our work, then he hath done to the work of the Prieſts this many hundred years.

Therefore ceaſe from man whoſe breath is in his noſtrils, and hearken unto him by whom God ſpeaks in theſe laſt dayes, as thou may reade, *Heb.*1.1. who ſaith, Learn of me and you ſhall finde reſt for your ſouls, *Mat.*11.29. He will be a ſufficient teacher unto thee in all the wayes of righteouſneſs, and be a wall unto thee in the time of ſtorm, and a ſhadow unto the time of heat, *Iſa.*25.4. yea, he will be thy Shepherd, and ſpread thy table in the ſight of thy enemies, *Pſal.* 23.1,2,3,4,5. and he will lead thee into green paſtures by the rivers of water, and will reſtore thy ſoul to praiſe and glorifie his name for ever.

EVen all theſe things in mercy great
hee'l bring to paſs for thee,
If thou wilt now upon him wait,
his ſaving health to ſee.
Hee'l take thee from the lake ſo deep,
out of the mire and clay,
And on a rock hee'l ſet thy feet,
and will divert thy way:
And bring thee to that laſting reſt,
which he prepar'd for thee,
Before he formed Eaſt or Weſt,
in his heavenly decree.
Therefore I warn thee to return
unto the Lord, that he
May all his promiſes confirm,
that happy thou mayſt be:
Which he will make thee in the end,
if thou his law regard;
And learn thy way for to amend,
by cleaving to his word.

This is written from a true lover of thy ſoul,
whoſe name is,
AMBROSE RIGGE.

The

The difference between the true Gospel and the false, truly stated and clearly demonstrated; that all people may see and read which Gospel they have received and obeyed this many years, whether the true Gospel, or the false.

THe true and everlasting Gospel of Iesus Christ the Son of God, is glad tidings of good things; which is remission of sins, and reconciliation to God by Iesus Christ, *Luke* 1.19. *Luke* 8.1. which was preached to give the knowledge of salvation unto all people by the remission of sins, *Luke* 1.77. So here it manifestly appears, that this Gospell was preached to give the knowledge of salvation to all people, which knowledge was onely received by the remission of sins.

The false Gospel of Antichrist the man of sin is sad tidings of bad things, wherein there is no remission of sins, but a continual slavery unto sin and Satan all mans dayes, according as it is and hath been taught by the teachers of this generation, which is as contrary to the true Gospel as light is to darkness.

The true Gospel its message is to turn people from darkness to the light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance amongst them that are sanctified by faith in the Son, *Acts* 26.18.

The message of the false Gospel is, that people can never come from under the power of Satan, but must have a body of sin as long as they live, which is sad tidings, and not glad tidings; for he that hath been under a tyrants power from his mothers womb, for another to pretend freedom to him, and take his money as though he would bring him to Christ who would free him, and yet in the end tell him he must remain under the power of this tyrant all his dayes, this is sad tidings to him, who hath both spent his money, and is neither redeemed, nor now hath any hopes ever to be while he lives; and such is the false Gospel at this day.

The message of the true Gospel is a proclamation of liberty and freedom to all Captives, who hath been imprisoned in sin and transgression, wherein the blood of Christ is freely held forth for the remission of sins, *Mat.*26.28.

The message of the false Gospel is continual captivity in sin, and never liberty nor freedom from it, as we have seen by many years sad experience.

The true Captain of ſalvation ſaith, Follow me, and thou ſhalt finde reſt to thy ſoul, *Mat.*11.29.

The falſe Leader ſaith, Thou ſhalt never overcome, but be in a continual warfare, and ſhall never come to peace nor reſt here, which is ſad news indeed.

The Meſſengers of the true Goſpel ſaith, They were circumciſed with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh by the Circumciſion of Chriſt, *Col.*2.11.

The Meſſengers of the falſe Goſpel ſaith, This can never be done, but men muſt have a body of ſin as long as they live, which is far different from the other.

The Meſſengers of the true Goſpel ſaith, Chriſt ſhall ſave his people from their ſins.

The Meſſengers of the falſe Goſpel ſaith, Chriſt ſhall ſave from the puniſhment due to ſin, but not from committing ſin; which doctrine overthrows the Iuſtice of God who giveth to every one according to their deeds.

Here followeth a few Queries put to Leonard Letchford, *either to be anſwered by plain Scripture, according as I have anſwered his before cited, or elſe to acknowledge that I have ſtruck the Devil dumb in his miniſter at* Hurſt *at laſt, though I have long ſuffered him to boaſt himſelf as though he were a Miniſter of Chriſt, even till his fruits are grown ſo foul and odious that every one is ready to bring in their verdict to the contrary.*

Query 1. WHat is that Image in which man was created in the beginning by God, was that Image perfect or imperfect?

2. What was the forbidden fruit of which he eat through which he loſt this Image, and where is it now, and how is it to be known now?

3. What was the Tree of Life from which man was driven, and where is it, and how muſt he come to it again?

4. Whether man can be ſaved or come to life with God for ever, unleſs he come to this Tree and feed thereof, yea or nay?

5. What are the Cherubims and the flaming Sword which turned every way to keep the way of the Tree of Life?

6. What is that death which paſſed over all men in tranſgreſſion?

7. What is the ſeed of the Woman which ſhould bruiſe the Serpents head, and what did God promiſe therein to all the Families of the earth?

8. How muſt man be reſtored into that Image in which he was created, and whether he can come from under the power of that death

death which passed over him, till he be thus restored, yea or nay?

9. Whether can man be so restored in this life, yea or nay: If yea, by what way and means? If nay, Whether at death, or the day of judgement, or betwixt both? Answer by plain Scripture, seeing the Scripture saith, no unclean thing, nor any thing that defileth, or worketh abomination, shall in any wise enter therein?

10. What is the wall of partition which stands between God and Man? And whether man can be brought into unity with God again, out of the unity, before this wall be broken down, and this enmity slain, yea or nay?

11. What is the valley of *Achor*, and where is it, in which God will plead with man by his sword, and by fire, because of that death which hath passed over him by transgression?

12. For what end was the Commandments and Law of God given forth by *Moses*? Was they given forth to be broken or to be kept, yea or nay?

13. Whether did God give them power to keep his Laws and Precepts, when he commanded them to observe and do them, yea or nay?

14. Why was this Law said to be weak, and in what was this Covenant faulty, and to what was this Covenant weak, and in what was this Covenant faulty?

15. For what end was this Covenant and the Priesthood therein changed? And why was there of necessity made a change of the Law?

16. What was that death which was the cause that *Aarons* Priesthood could not continue.

17. VVhat was *Aarons* Office, and what was the Office of Christ, and what was the end of both their Offices?

18. For what end was Christ manifested, and said to be an everlasting high Priest? Was it that sin might remain or be destroyed?

19. For what end did he lay down his life? Was it to ransome man from sin or no?

20. VVhether can man be truly said to be ransomed or saved, while he lives under the power of Satan, yea or no?

21. VVhether hath man any benefit by the death or blood of Christ while he lives in sin and transgression, yea or nay?

22. Can man truly say he is redeemed, while he is in his vain conversation, or can he truly say Christ is his Saviour, while he is not saved from his sin, yea or nay?

23. VVhat is that death which *Paul* spake of, when he said, I thank God I dye dayly, because his body was alive years after?

24. Doth God look upon any one to be in Christ, while he is in sin? Or doth he justifie the ungodly while in ungodliness?

25. VVhether is any justified by Christ, who is not sanctified by the blood of his Cross throughout in body, soul, and spirit, yea or nay?

26. VVhether any doth know the truth as it is in Iesus, who is in the bondage of corruption, seeing Christ said to his Disciples, if you obey my word, you shall know the truth, and the truth shall make you free?

27. VVhat was the work of Christ in the world, which his father gave him to do? and what was the difference between his works, and the works of the Law, by which no flesh could be justified?

28. VVhether is man freed from the guilt of sin while he remains in the act of it? Or, whether is he freed from the punishment due for sin (which is death, and separation from God for ever) while he remains in either, yea or nay? If yea, shew how, and by what way if thou can?

29. VVhat is the vertue of Christs resurrection, and whether hath man any benefit thereby while he lyes in the grave of corruption, yea or nay?

30. VVhat is the difference between the righteousness of the Law, and the righteousness of faith? And whether any can have this righteousness imputed to him, as to be made his for ever, until he come to cast off the old man, with his deeds, which is sin and trangression, yea or nay?

31. VVhat is the old leaven which was to be purged out, that they might become a new lump? And whether he who commanded this thing, did not give them power to do it, yea or nay?

32. VVhat is that death and hell which was to be cast into the lake of fire? And where is that lake? And how may it now be known?

33. VVhat is that victory of which death should be swallowed up, and how and when may it now be gained or known?

34. VVhether it was not a perfection of holiness and righteousness, and freedome from sin and imperfection, that Christ and his Apostles held forth and witnessed while they lived on earth, through the power of him whom God had raised from the dead? If yea, why is this Doctrine now condemned? If nay, where or how were they made perfect, shew by plain Scripture?

All these plain Scripture Queries are left to *Leonard Letchford* to answer if he can, or else confess himself a Minister not sent of God, whose Doctrine is contrary to Christ and his Apostles.

Written by him who hath suffered under Leonard Letchfords *cruelty this fifteen moneths and upward, in the County Goal in* Horsham, *for the testimony of a good Conscience, whose name is*

Ambrose Rigge.

The End